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ἐν δοιῇ δὲ σόας ἔμεν ἢ ἀπολέσθαι.

Antiqua scriptura COACEMEN duabus litterulis transpositis abierat in CAOCEMEN (ut vetere more scribebatur pro CAΩCEMEN), quam quum solam in suis libris Critici Alexandrini reperissent inemendatam reliquerunt.

C. G. C.

EMENDATUR LOCUS XENOPHONTIS IN HELLEN, VI. 5. 39.

Quod Homero reddidimus vocabulum idem Xenophonti reddendum est in Hellen. VI. 5. 39. Procles Phliasius ad Athenienses orationem habet, cuius haec summa est: *Ferte opem sine mora Lacedaemoniis ne a Thebanis opprimantur et vos sero poeniteat quum soli Thebanorum impetum sustinere debebitis.* συμφορώτερόν γε μέντ' ἂν (inquil) ὑμῖν αὐτοῖς βοηθήσαιτε ἐν ᾧ ἔτι εἰσὶν οἱ συμμαχοῖεν ἂν ἢ εἰ ἀπολομένων αὐτῶν μόνοι ἀναγκάζοισθε διαμάχεσθαι πρὸς τοὺς Θηβαίους. Mendosa haec oratio est et male Graeca. Scilicet vetus librorum mendum nunc infelici Stephani coniectura occultatum magis est quam correctum. In libris est: ἐν ᾧ ἔτι εἰσὶν οἱ σύμμαχοι ἂν, ubi duae litterulae perierunt, totidem vitiose abundant. Stephanus supposuit οἱ συμμαχοῖεν ἂν, quam infelicem correctionem calidius in textum Dindorfius recepit. Aliud quid latet quod proferam ubi prius vulgatae scripturae difficultates ostendero. Non dicitur Graece εἰσὶν οἱ συμμαχοῖεν ἂν (quod Latinum magis est quam Graecum), sed εἰσὶν οἱ συμμαχῆσόντες. Praeterea ἔτι εἶναι et οὐκέτ' εἶναι numquam ponuntur pro σωθῆναι et ἀπολέσθαι, sed pro περιεῖναι et οὐκέτι περιεῖναι. Qui in Attica ita dicit:

οἱ μὲν γὰρ οὐκέτ' εἰσὶν, οἱ δ' ὄντες κακοί.

hoc dicit: alios diem suum obiisse, fato functos esse, non esse superstites, alios superesse quidem sed nullius pretii esse. Aliud est autem οὐκέτ' εἶναι, οὐκέτι ζῆν, ἤδη τεθνάναι, aliud ἀπολέσθαι. Opponuntur inter se apud omnes Graecos ἀπολέσθαι (ἀπολωλέναι) et σῶς εἶναι, sed formae Atticae ad-

iectivi $\sigma\tilde{\omega}\varsigma$, $\sigma\tilde{\omega}\nu$, $\sigma\tilde{\omega}$, $\sigma\tilde{\phi}$ et $\sigma\tilde{\alpha}$ multos scribarum et sciorum errores pepererunt. Xenophon dederat: $\epsilon\tilde{\nu}\ \sigma\tilde{\omega}\nu\ \sigma\tilde{\phi}\ \epsilon\tilde{\tau}\iota\ \epsilon\tilde{\iota}\sigma\tilde{\iota}\nu$ *οἱ σύμμαχοι*: id est *ἐν ᾧ σφ̃ ἔτι εἰσὶν*, et sic demum recte opponitur in sqq. *ἀπολομένων αὐτῶν. dum salvi sunt socii et postquam perierunt*. Forma $\sigma\tilde{\phi}$ nusquam fere in Codd. salva est, sed certis indiciis testimoniisque in lucem revocata aut revocanda, de qua re optime monuit nobile par fratrum, Dindorfii: Ludovicus ad Steph. Thes. v. $\Sigma\tilde{\omega}\varsigma$ et in Praef. ad Anabas. pag. ix, et Guilielmus in Demosthenis Editione Lipsiensi pag. xvi. Praef. Reddiderunt Thucydidi I. 74: *ὅτε γοῦν ἡμεν ἔτι σφ̃*, et Demostheni p. 128, 27: *ἕως ἐσμὲν σφ̃*, et p. 242, 9: *ὕμεῖς ἐς σφ̃*, et p. 359, 9; 588, 28; 446, 4: *ἦσαν οἱ Φωκεῖς σφ̃*, et Xenophonti in Cyropaed. IV. 4. 2: *ἐπυνθάνετο εἰ σφ̃ εἶεν πάντες*, et in Anabasi II. 2. 21: *ἔγνωσαν ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες σφ̃*, et V. 2. 32: *ἅπαντες σφ̃ ὄντες*. His omnibus accedat denique locus Xenophontis a nobis emendatus: *ἐν ᾧ σφ̃ ἔτι εἰσὶν οἱ σύμμαχοι*, et comparatio omnium inter sese omnem dubitationis scrupulum evellet.

C. G. C.

EMBLEMA E DEMOSTHENE SUBLATUM.

Quod apud Lucianum Soloni dicit Anacharsis *τοῦτ' ἐκεῖνο ἦν ἄρα, ὃ ἐγὼ περὶ ὑμῶν ἤκουον τῶν Ἀθηναίων ὡς εἵητε εἴρωνες ἐν τοῖς λόγοις* (in Anachars. cap. 18), quam verum sit in Oratoribus Atticis abunde apparet. Factum est nonnumquam ut sequiorum temporum Graeculi illam antiquam Atticam *εἴρωνείαν* non caperent et (quod multo peius est) ea de causa locos, quorum vim et leporem non assequerentur, stolidè corrumperent aut interpolarent. Vide mihi quid designaverint inepti apud Demosthenem p. 37, 2. Orator dixerat: *ὕμεῖς δ' ὁ δῆμος ἐκνενευρισμένοι — ἐν ὑπηρετοῦ καὶ προσθήκης μέρει γεγενήσθε ἀγαπῶντες ἐὰν μεταδῶσι θεωρικῶν ὑμῖν ἢ βοηθόρμια πέμψωσιν οὗτοι καὶ τὸ πάντων ἀνδρείοτατον τῶν ὑμετέρων αὐτῶν*